

## **12<sup>th</sup> RABI-UL-AWAL IS NOT THE DAY OF DEMISE OF HOLY PROPHET (PEACE BE UPON HIM).**

Compiled by: Muhammad Saqib Raza Qadri Attari

There are five sayings about the day of demise of Holy Prophet Hazrat Muhammad (peace be upon Him) from the companions of the Holy Prophet (peace be upon Him) and different Imams and scholars of hadiths

### **I. 12<sup>th</sup> Rabi-ul-Awal:**

This statement is attributed towards Hazrat Ayesha and Ibn-e-Abbas (may Allah be pleased with them)<sup>1</sup>

In this, 12<sup>th</sup> day of Rabi-ul-Awal is stated as the day of demise. Among the narrators of this hadith, one is "Muhammad bin Umar Al-Waqidi", who is popular in creating hadith and Imam Ishaq bin Rahaviah, Imam Ali bin Mudeeni, Imam Abu Hatim Al-Raazi, Imam Yahya bin Moeen (may Allah be pleased with all of them) unanimously declared that "Waqidi" is not "Siqqa" (i.e. Authentic)

Imam Ahmad bin Hanbal says that "Waqidi" is a liar and he fabricates hadiths

Bukhari and Abu-Hatim Al-Raazi said that "Waqidi" is "Matrook" (i.e. rejected)

Murrah said that no one should accept hadith from "Waqidi"

Ibn-e-Aadi said that Ahadiths narrated by Waqidi are not free from amendments.

Zahbi said that Scholars of Hadith have unanimously declared "Waqidi" "Zaeef" i.e. feeble narrator.<sup>2</sup>

Therefore, the statement of 12<sup>th</sup> of Rabi-ul-Awal as demise day is absolutely and completely un-reliable and is not worthy to quote as a reference

Remember, some researchers and muhaddiths have also stated "Waqidi" as reliable and on this basis, some Imams and scholars stated him as "Siqqa" (i.e. Authentic). If according to these Imams/ Scholars, we accept the authority of "Waqidi", still this statement of 12<sup>th</sup> Rabi-ul-Awal as demise day is not reliable. Because in the Hadith narrated from Hazrat

<sup>1</sup> Al-Bidaya wal Nihaya, Vol. 5, Page 256

<sup>2</sup> Meezan-ul-Eetidal fi Naqd-ur-Rijal, Vol. 2, Page 425 & 426

Ayesha (may Allah be please with her), besides Waqidi, one narrator is Muhammad bin Abdullah bin Ali Suburrah

Imam Ahmad bin Hanbal said that he (Muhammad bin Abdullah bin Ali Suburrah) used to create hadith.<sup>1</sup>

And in the hadith narrated by Ibn-e-Abbas (may Allah be pleased with them), Ibrahim bin Yazeed is told as "Sheikh" (i.e. teacher) of "Waqidi", who is strongly criticized as a "Zaeef" (i.e. a feeble narrator).

2. 10<sup>th</sup> Rabi-ul-Awal:

This is also attributed towards Ibn-e-Abbas (may Allah be pleased with him)<sup>2</sup>

In this hadith, one narrator is "Saif bin Umar", who is "Zaeef" and second narrator is "Muhammad bin Ubaidullah al-Aazmi, who is "Matrook" (i.e. rejected)<sup>3</sup>

3. 15<sup>th</sup> Rabi-ul-Awal:

This is narrated with the reference of Hazrat Asma Bint-e-Abu-Bakr

No reference of this statement is found in any published books of hadiths

4. 11<sup>th</sup> Rabi-ul-Awal:

This statement is attributed to Hazrat Abdullah bin Masood (may Allah be pleased with Him).<sup>4</sup>

No reference of this statement is found in any published books of hadiths

5. 2<sup>nd</sup> Rabi-ul-Awal:

This is the saying of a number of Sahaba/ Tabaeen (i.e. the followers of Sahaba) / Imams

- i) Sayyeduna Ibn-e-Abbas<sup>5</sup>
- ii) Sayyeduna Anas bin Malik<sup>6</sup> and his students.
- iii) Hazrat Saeed bin Jubair<sup>7</sup>

<sup>1</sup> Meezan-ul-Eetidal lil Zahabi, Vol. 2, Page 397 published by Anwaar-e-Muhammadi, Lucknow

<sup>2</sup> Al-Bidaya wal Nihaya, Vol. 5 Page 236

<sup>3</sup> Taqreeb-ul-Taliqueh by Al-Aasqalani, Page 142 & 203

<sup>4</sup> Wafa-ul-Wafa bi Akhbar-e-Dar-ul-Mustafa by Al-Sanhooti, Vol. 1, Page. 318

<sup>5</sup> Tafseer Jame-ul-Bayan lil Tibri Vol. 6, Page 51

<sup>6</sup> Tarcekh-ul-Ummam wal Mulooh lil Tibri Vol. 3, Page. 197

<sup>7</sup> Al-Itqan fi Uloom-ul-Quran, Vol. 1, Page. 27

- iv) Imam Suleman bin Turkhan Al-Teemi<sup>1</sup>
- v) Aantra bin Abdur Rahman Al-Shaibani<sup>2</sup>
- vi) Saad bin Ibrahim Al-Zuhri<sup>3</sup>
- vii) Muhammad bin Qais Almadani<sup>4</sup>
- viii) Imam Muhammad Baqir bin Imam Zain-ul-Aabideen<sup>5</sup>
- ix) Hazrat Urwa bin Zubair<sup>6</sup>
- x) Hazrat Moosa bin Uqba<sup>7</sup>
- xi) Imam Ibn-e-Shahab-ud-Din Zuhri<sup>8</sup>
- xii) Imam Laees bin Saad<sup>9</sup>
- xiii) Imam Abu Nua'eem Al-Fazl bin Dukhain<sup>10</sup>
- xiv) Hafiz Ibn-e-Hajr Aasqalani has also verified the 2<sup>nd</sup> day of Rabi-ul-Awal with a comprehensive discussion on this topic and stated that the statement of 12<sup>th</sup> Rabi-ul-Awal as demise day is illogical and lacks any support and is an illusion/ misconception in real sense<sup>11</sup>

### SOME OTHER REFERENCES FROM DEOBANDI/ WAHABI BOOKS:

Renowned history describer and writer of Seerat from Deobandi sect Shibli Nanmani has stated 1<sup>st</sup> day of Rabi-ul-Awal as the demise day<sup>12</sup>

The son of Muhammad bin Abdul Wahab Najdi, Sheikh Abdullah Najdi has stated 8<sup>th</sup> day of Rabi-ul-Awal as the day of demise of Holy Prophet (peace be upon Him)<sup>13</sup>

### CONCLUSION:

It is evident from the above discussion supported with authentic references that the statement of 12<sup>th</sup> day of Rabi-ul-Awal as the demise day of Holy Prophet (peace be upon Him) is not reliable and is without certification. The same is the matter with the statements of 10<sup>th</sup>, 15<sup>th</sup> and 11<sup>th</sup> of Rabi-ul-Awal and the most commonly admitted and reliable verdict in this regard is the 2<sup>nd</sup> day of Rabi-ul-Awal. Hence, the objection on the celebration of Eid-e-Melad-un-Nabi (Sallah o Alaibi Wassalam) on the ground that **"it is the demise day so why we should celebrate this day"** is totally rejected and proved as contrary to the facts, hadith and the understanding of Sahaba, Imams and great scholars of Islam.

<sup>1</sup> Dalail-un-Nubuwwat lil Behaqi, Vol. 7, Page, 234

<sup>2</sup> Maashim-ul-Tauzeel lil Behaqi, Vol. 2, Page, 10

<sup>3</sup> Al-Bidayya wal-Nihaya li Ibn-e-Kathir, Vol. 5, Page, 235

<sup>4</sup> As above

<sup>5</sup> As above

<sup>6</sup> As above

<sup>7</sup> As above

<sup>8</sup> As above

<sup>9</sup> As above

<sup>10</sup> As above

<sup>11</sup> Fath-ul-Bari Sharhin Sahih-ul-Bukhari lil Aasqalani, Vol. 8, Page, 130

<sup>12</sup> Seerat-un-Nabi lil Shibli, Vol. 2, Page, 160

<sup>13</sup> Mukhtasar Seerat-un-Rasool by Sherik Abdullah Najdi, Page 09